

EXHIBIT "A"

000296

Redacted Hierarchy Name

From: Redacted
Sent: Wednesday, August 22, 2001 10:15 AM
To: Redacted
Subject: (no subject)

Aug 21,C1

Dear Fr. Redacted

In reading the very disappointing article today in the Orange County Register regarding Msgr. Harris, I was very interested in the paragraph referring to Fr. John Lenihan and his indiscretions. It came as no shock to me, due to the fact every time I come to Laguna Niguel to visit my Mother I encounter Fr. John. He is visiting my mother's next door neighbor, a single women. The visit's are at least three times weekly on Monday, Wednesday and Friday.

They begin at approximately 1:00pm and last about two to three hours. On some occasions his car is there after 10:00pm. On other occasions he picks her up and is gone for hours. On more then one occasion Fr. John has been observed on a trail next to the house holding hands and kissing this individual. I personally have witnessed this behavior.

There are other neighbors who happen to be his parishioners that have also witnessed his routine of visiting this women. We have known about this going on since mid march. It could have been going on longer, but we were not aware of it. It has caused great stress to my Mother and other neighbor's who hold the priesthood in high esteem.

Early in May I brought the subject up to a D.R.E. in the dioceses. She said to me "Aaron, that's the way he is, and the dioceses has known it for year's." I then decided to confront him personally as he was leaving the women's house. I told him that there where neighbors who had seen him on the

trails and knew he was coming to the person's house three times a week. He told me he was there counseling her because she was an alcoholic. When I said Fr. John they have seen you on the trail's with her, he said "I better be more careful." He thanked me for making him aware of this. I was so shocked by his response I wasn't sure what to do. As you and I both know,

000297

counseling is not done in the home and not three times a week for three hours a session. It also does not included physical contact.

I have great love for the Church and have been an active member my whole life. I do feel that this type of behavior needs to be stopped. The Bishop, Vicar General and the Vicar for Priest must call these priest to reprimand. I am the first to call for an optional celibate priesthood, as we know that is not the rule in the western Church. When Fr. John was ordained he knew the vows and the rules of the Church.

I pray that you will take action immediately to put a stop to his flamboyant disregard for the vow of chastity. The Church must stand up and put a stop to all indiscretion's in the priesthood. the Church has been silent to long.

If you are interested the indiscretion's take place at **Redacted**
Laguna Niguel with a women named **Redacted**

Thank you for your time and I thank you in advance for your swift action on this matter.

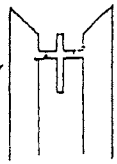
In His name,

Redacted

000298

EXHIBIT "B"

000299



St. Edward Catholic Church

33926 Calle La Primavera + Dana Point CA 92629-2018 + 949/496-1307 + FAX 949/496-1557

January 29, 2001

To Whom It May Concern:

I have known **Redacted** for approximately one year, shortly after she moved to this area. She came to me, as the pastor of St. Edward Church, Dana Point, located close to her apartment, for counseling. She was in a difficult and dubious relationship, which subsequently ended causing her great grief. I had no inkling for quite a while that she had a problem with alcohol. I never saw her incapable of functioning normally and, in particular, unable to give total attention and care to her **Redacted**. He is a very exceptional child in many ways. He suffers from acute attention deficit disorder and hyperactivity, is physically and emotionally under developed, yet also capable of great love, devotion and insights. He is not able to feed himself for lack of finger dexterity, yet has a strong throwing arm, he can keep himself amused for a long time yet explode into deviant behavior, is not yet fully potty trained, yet can sing and dance with great rhythm. His center of his world is his mother and he maintains a tenuous relationship with his school, which has him in a special education program.

Redacted has had a very difficult life. She grew up in a very dysfunctional family. She was subject to physical and mental cruelty particularly by an estranged father who terrified her and an older brother who belittled her. Her self worth was found through her athletic ability as she excelled in basketball up to the division one university level. Following school her life entered another traumatic phase with a disastrous marriage and the birth of a handicapped son. Her husband was physically abusive, threatened the life of her son and herself, and eventually committed suicide leaving a letter and a legacy that has effected **Redacted** to this day. In the light of all this, **Redacted** has been an extraordinary survivor, yet understandably remains wounded. In the course of helping her, I have directed her towards professional alcohol counseling and urged her to battle her propensity to anorexia. I learned of a particularly difficult aspect of her drinking, that if she suddenly stopped drinking completely she was liable to seizures.

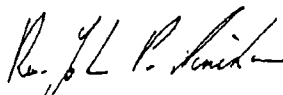
The pivotal definitive change occurred with her arrest on suspicion of driving under the influence. Knowing she could have a seizure, which in fact occurred the next day, yet determined, she resolved to stop drinking completely. She has not had a drink since that day and now has over four months of continuous sobriety. She has returned to professional counseling even with the financial strain involved. She is a daily churchgoer, usually with **Redacted**, who enjoys the experience, and I see her regularly three times a week. She has also been dealing with severe underweight bordering on anorexia but with constant encouragement and counseling she has put on over 10 pounds.

000300

I see no value in incarceration and believe it would be extremely detrimental to her ongoing progress. I firmly believe ~~Redacted~~ is absolutely sincere and determined and has embarked on a new life of complete sobriety. Her psyche is still fragile and could be destroyed by incarceration. She needs affirmation, encouragement and a plan. I recommend a strong outpatient program. Components would include elements already in place (1) Counseling with Dr. ~~Redacted~~ a certified alcohol counselor she is already seeing and/or (2) Counseling with ~~Redacted~~ a certified addictive and eating disorder counselor from Pacific Hills treatment center three times a week, (3) Support from St. Edward Church, and specifically from me-as pastor (4) active internet contact with two support groups, W.F.S.(Women for Sobriety), and an eating support group (Remember it Hurts).

Thanking you for your consideration of this letter, and begging your clemency on her behalf,

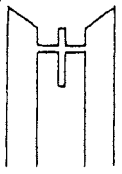
Yours Sincerely,


Rev. John P. Lenihan

000301

EXHIBIT "C"

000302



St. Edward Catholic Church

33926 Calle La Primavera + Dana Point, CA 92629-2018 + 949/496-1307 + FAX 949/496-1557

July 7, 2001.

Dear Judge Linchey,

My name is Rev. John Lenihan and I am pastor at St. Edward Catholic Church in Dana Point.

Redacted

is a registered parishioner with

her

Redacted

, a delightful but developmentally disabled child. I have been counselling Redacted for about a year, dealing with various issues and particularly with her alcohol problem. While lacking in particular expertise in that area I have been trying to help her control the disease through spiritual strength and practical support. In recent months she has been seeing me three times a week and she has a number of other counselling and support systems, including a psychologist who specializes in alcohol counselling.

Redacted

I am happy to report that Redacted has now been sober for almost 10 months, ever since the incident that resulted in her D.U.I. She is in very frail health, battling anorexia and a number of other issues, and I want to petition your leniency to avoid the use of "antibuse". I believe she has already accomplished the objectives involved and I offer any personal help if appropriate.

Thank you for listening to me and with understanding for the difficulties and issues involved.

000303

EXHIBIT "D"

000304

St. Edward Church
38426 Corte La Primavera
Livermore, CA 94529.

To whom it concerns:

I have been counseling ^{Redacted} for approximately 1 1/2 yrs. The time she has been a member of the church and sought help. ^{Redacted} has waged a herculean battle against alcoholism. When I first met her she was still drinking and in a destructive relationship but she has turned all that around. She has served her time for a D. U. I. even though it involved extraordinary extra hardship because of her developmental disabled little ^{Redacted} who is a wonderful child but needs constant attention including feeding. She has been sober completely for 1 yr. and 2 months in spite of great negative inducements. She recently had a cancer operation, suffers from an eating disorder that has her dangerously underweight and has very few supports. Her only relative in contact is her, ^{Redacted} her has band committed suicide some years back and she has nobody locally. Nevertheless she is faithful to A.A. and all recommended groups, she has tried to help and help a fellow alcoholic that has alcohol stress and she walks to the market, and takes a bus to church whenever possible.

As you know this incident occurred when she

000305

was returning from mass at St. Timothy, the local church. I cannot overemphasize the importance of regular church attendance daily in her continued sobriety and this was the reason she was in her case. While not condoning or minimizing the offence I know that her intense desire to get to church was the reason. In fact her only two great needs are to get to the market and church and both are so essential I could foresee some kind of limited licencing to enable her to do both and restrict her driving to these essentials.

In spite of enormous pressures ^{Redacted} has been heroic in maintaining her sobriety, and she is being counselled regularly by a psychologist with special alcohol qualifications and receives additional counselling.

May I respectfully plead for special consideration and leniency from the court and know that your trust in her will not be misplaced. Any punitive measures at this time would be catastrophic to her and ^{Redacted} and I pray you understand and concur.

Thanking you for your special consideration,
Yours Sincerely & Respectfully, Rev. John P. Leachman
Pastor.

EXHIBIT "E"

000307

St. Edward Church
Guna Point,
CA. 92624.

Oct. 11 2001

To whom it may concern,

This is to certify that,

Redacted

Redacted

continues to show excellent progress in her battle against alcoholism. She marked a year of sobriety on Sept. 19th and continues to remain sober in difficult circumstances.

Her prohibition from driving makes it very difficult to care for herself and her Redacted and inhibits her ability to access helpful situations such as church, meetings, and medical. Personally I am unable to continue to counsel and be available because of changed circumstances and I am trying to be a listening and encouraging voice from a distance.

I believe she should be congratulated and encouraged for tremendous personal growth under trying circumstances and invite your special consideration of her driving permission.

Yours Sincerely,

Rev. J. L. P. Ketchum

000308

EXHIBIT "F"

000309

10/15/01



PACIFIC HILLS
TREATMENT CENTERS, INC.

To whom it may concern;

This is a progress report/follow-up regarding Ms. [Redacted]. She continues to stay sober, and work her two recovery programs. I am pleased to report that Ms. [Redacted] has recently celebrated one year of sobriety (Sept. 19, 2001.). Ms. [Redacted] continues to counsel with me for both her alcohol and eating disorder issues. She is also continuing with her Women For Sobriety Support group and is sponsoring a young woman in the program. She is also continuing to counsel with alcohol counselor [Redacted] and Father John Lenihan.

If you have any questions, please feel free to contact me at Pacific Hills Treatment Center at (949) [Redacted].

Sincerely,

[Redacted]

[Redacted]

EXHIBIT "G"

000311



PACIFIC HILLS
TREATMENT CENTERS, INC.

Redacted

DC

Telephone: 949-369-2915
Pager: 949-512-3114
Assessment: 800-NO-ABUSE

LS
INC.

11-21-01

Redacted Minister

217 Avenida Monterey, Suite A, San Clemente, CA 92672
www.pachills.com

My name is Redacted day concern:

My name is Redacted and I am an
addictions counselor at Pacific Hills Treatment
center. I have been counseling MS. Redacted
for her problems with alcohol and eating
disorders for over a year. Today she is
celebrating 1 year and 2 months of sobriety,
in spite of many, very challenging circumstances,
including being a widowed mother of an emotionally/
mentally handicapped child. MS. Redacted recovery
program consists of daily church services,
addictions counseling with myself, Redacted
(C.A.C.) and Father John Lenihan. MS. Redacted
got her ticket while returning from St. Timothy's
church, which is vital for her recovery. MS.
Redacted has been in a Catch-22 in that she
needs these sobriety tools, yet needs to drive
to access these support systems. To incarcerate
MS. Redacted would be counter-productive to her
recovery, as well as put her son at great risk.

Sincerely,

Call for further information or a free confidential assessment 800-NO-ABUSE

Redacted

000312

LA_2013_11_21_Lenihan_000249

EXHIBIT "H"

000313

Redacted

Redacted

September 1, 1978

Cardinal Timothy Manning
1531 West 9th Street
Los Angeles, California 90015

Your Eminence:

This is in regard to a Father John Lanahan who is assigned to St. Norbert Parish in or near Anaheim, and my step-daughter, [Redacted], age 15, who has lived for the past two years, with her step-mother, at [Redacted] Anaheim, 92807.

[Redacted] has been living in California by choice, but asked to spend this summer with my wife (her natural mother) and I. She has received several letters from a Father John whom she identified as her church counselor. My wife also accepted a telephone call from him and let him talk to [Redacted]. I became suspicious and read his letters which were romantic and contained sexual innuendo. I questioned Mary very intensely and she admitted having intimate physical relations with him but denied sexual intercourse. I immediately telephoned Lanahan who knew exactly who I was. He readily admitted having a romantic attachment to [Redacted], having physical knowledge of her, but denied intercourse or self-exposure to her.

I have informed [Redacted]'s step-mother that [Redacted] will not be returning to Los Angeles. Father Lanahan wrote a letter to me which I threw away. I have promised [Redacted] that no one will be told of this affair outside of this immediate family. I cannot remain silent about this 32 year old priest who may need more help than the teens he is assigned to counsel.

I propose to leave this matter entirely in your hands, Sir. It is repugnant to me and since I am not of your faith, my anger is high. You may respond or not, as you desire.

Sincerely,

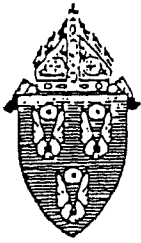
< [Redacted]

[Redacted]

000314

EXHIBIT "I"

000315



ARCHDIOCESE OF LOS ANGELES
1531 WEST NINTH STREET
LOS ANGELES, CALIFORNIA 90015
388-8101

September 8, 1978.

Redacted

Dear Mr. Redacted

Please accept this response to your letter of September 1st to Cardinal Manning.

We appreciate deeply the kindly manner in which you have expressed your distress and the confidence which you indicate in leaving this matter to our decision.

Since Father Lenihan is in the Diocese of Orange, I am referring this matter to the bishop's office there.

With kind regards, I am

Sincerely yours,

Reverend Monsignor Clement J. Connolly
Secretary to the Cardinal

V

cc: Fr. Driscoll ✓

000316

EXHIBIT "J"

000317

THE CHANCERY OFFICE
1531 West Ninth Street
LOS ANGELES, CALIFORNIA 90015

September 8, 1978

Dear Mike:

The attached correspondence is self-explanatory.

Hope you are well.

Personal regards,

Clem

Plaintiff's EXHIBIT 1
FOR IDENTIFICATION
EILEEN M. GOMEZ, CSR
December 15, 1990
WIT. Norman McFarland

000318

EXHIBIT "K"

000319

RESPECTING THE BOUNDARIES

Keeping
Ministerial
Relationships
Healthy and Holy



Diocese of Orange

000320

"Jesus spoke to them again, saying 'I am the light of the world. Whoever follows me will...have the light of life.'"
(John 8:12)

Dear Brothers and Sisters in Christ,

God gifted humans with gender and sexuality, making us male and female and saw that this was good. The Bible teaches that any good gift from God can become twisted or corrupted and may cause injury and offend human dignity.

Together we are called to minister to all of God's people and show special tenderness and care for those who are vulnerable. We as the Church strive to create worship, educational and work environment where all persons treat each other with dignity, charity and respect.

Sexual misconduct by clergy, church personnel, church leaders and volunteers is contrary to Christian morals, doctrine and canon law. ***It is never acceptable.*** We recognize that sexual misconduct may have devastating consequences for the victims and their families, for the Church community, and for the transgressor. While this subject is troubling and distasteful to all of us, basic information about sexual misconduct in the ministerial setting is needed in order to protect the vulnerable and assure the integrity of ministerial relationships.

The Diocese makes this pamphlet available to its parents, teachers, lay and ordained parish ministers, and parishioners at large as part of its effort to ensure the integrity of its ministries. It also endeavors to explain how issues of sexual misconduct are addressed within our Church and to give information on where to seek assistance and how to respond most effectively in situations where sexual misconduct has occurred. With the wisdom that comes from the Spirit, let us work together to respect ministerial boundaries and keep ministerial relationships healthy and holy.

Yours in Christ,

Most Reverend Tod D. Brown
Bishop of Orange

Defining the Problem:**Sexual Misconduct in the Ministerial Relationship****Q. What constitutes a "ministerial relationship"?**

A. This is a relationship in which a person is receiving pastoral care from a church leader.

Whenever a person begins a relationship with any person in his or her capacity as a church official or leader, a ministerial relationship is created. This applies to:

- Clergy (bishops, priests, deacons);
- Members of religious communities (priests, brothers, sisters);
- Lay ministers, lay pastoral associates, youth ministers and liturgical ministers;
- Spiritual directors and pastoral counselors;
- School personnel;
- Seminary faculty, staff and administrators; and
- Religious education teachers, church camp counselors and choir directors.

The Nature of Sexual Misconduct

Sexual misconduct is a general term that includes sexual harassment, sexual exploitation and sexual abuse.

More specifically:**Q. What is sexual misconduct in the ministerial relationship?**

A. Sexualized contact or sexualized behavior by a person in a ministerial or pastor role directed at a parishioner, employee, student, spiritual directee, counseling client, or anyone who has sought the Church's ministry.

Q. What is sexual harassment?

A. Sexual harassment is unwanted sexualized conduct or language between co-workers in the church setting. Although difficult to define precisely, sexual harassment may include but is not limited to the following:

- Making unsolicited sexual advances and propositions;
- Using sexually degrading words to describe an individual or an individual's body;
- Telling inappropriate or sexually related jokes;
- Retaliating against the co-worker who refuses sexual advances; and
- Offering favors or employment benefits, such as promotions, favorable performance evaluations, favorably assigned duties or shifts, recommendations and the like in exchange for sexual favors.
- Making unsolicited sexual advances and propositions;
- Using sexually degrading words to describe an individual or an individual's body;
- Telling inappropriate or sexually related jokes;
- Retaliating against the co-worker who refuses sexual advances; and
- Offering favors or employment benefits, such as promotions, favorable performance evaluations, favorably assigned duties or shifts, recommendations and the like in exchange for sexual favors.

Q. What is sexual exploitation?

A. Sexual exploitation is the sexual contact between a church leader and a person who is receiving pastoral care from the church leader.

Q. What is sexual abuse?

A. Sexual abuse is sexual contact between a church leader and a minor or a "vulnerable adult" as defined by law.

Either sexual exploitation or sexual abuse can include **physical contact** from the church leader such as:

- Sexual touch or other intrusive touching (i.e. tickling wrestling, or other physical contact) that causes uneasiness or discomfort in the one touched.
- An inappropriate gift (such as lingerie).
- A prolonged hug when a brief hug is customary behavior.
- Kissing on the lips when a kiss on the cheek would be appropriate.
- Showing sexually suggestive objects or pornography.
- Sexual intercourse, anal or oral sex.

Sexual exploitation or sexual abuse can also include **verbal behavior** such as:

- Innuendo or sexual talk;
- Sexual comments;

- Tales of sexual exploits, experiences or conflicts; and
- Making sexual proposals.

Q. What if the victim did not stop the sexual contact when it began or what if the victim initiated it?

A. It is a common dynamic in ministry for some to feel attracted to those in church leadership positions, or to feel flattered by his or her attention. ***This never excuses any form of sexual misconduct.*** Clergy or other church leaders who engage in any form of sexual misconduct are violating the ministerial relationship, misusing their authority and power, and are taking advantage of the vulnerability of those who are seeking spiritual guidance.

Because of the respect and even reverence with which many people view the Church's ministers, there is always an imbalance of power and hence a vulnerability inherent in the ministerial relationship. By definition, therefore, there is an absence of meaningful consent to any activity, even if the person is an adult. Because of this imbalance of power, conduct inappropriate to the ministerial relationship is never okay. It is always the responsibility of the Church leader to maintain the appropriate emotional and sexual boundaries of those they serve and those with whom they work.

Q. What is the impact of ministerial sexual misconduct on its victims?

A. Victims of ministerial sexual misconduct frequently feel deep shame or self- condemnation. They may fear not being believed or fear being blamed by Church officials or members. Many times they desire to protect the abuser or the Church from scandal, or may not even realize that the way they were treated was abusive. Sadly, victims can experience a crisis of faith and even leave the Church altogether.

Response to Complaints of Sexual Misconduct

Q. How are complaints or allegations of sexual misconduct handled in the Diocese of Orange?

A. The Diocese of Orange treats all complaints of sexual misconduct seriously and deals with such allegations in a prompt, thorough and

confidential manner with compassion and consideration for all those involved.

- A complaint against a Diocesan priest or deacon, religious personnel assigned in the Diocese of Orange, Catholic school personnel, or other Diocesan employee may be initiated by a telephone call to (714) 282-3000; or in writing directed to the Vicar General (in the case of clergy and religious personnel) or to the Director of Human Resources (in the case of lay personnel or volunteers). The address is:
2811 E. Villa Real Drive,
Orange, California 92863
- A complaint against a Diocesan priest or deacon, religious personnel assigned in the Diocese of Orange, Catholic school personnel, or other Diocesan employee may also be initiated by calling **1-800-364-3064**.
- All complaints will initially be referred to the Diocese of Orange Assistance Ministry Coordinator who will respond to the complainant and assist the complainant in directing the complaint to the proper authority.
- Complaints against religious personnel assigned in the Diocese of Orange will normally be referred to the respective religious order superiors or provincial generals.
- Complaints against parish employees or volunteers may be directed to the pastor or parochial vicar of the parish in question or directly to the Director of Human Resources for the Diocese of Orange.

Q. How will the Diocese of Orange handle sexual misconduct claims against a member of the clergy (i.e. bishops, priests or deacons)?

- A.** When a member of the clergy is accused, a special committee will be convened by the Vicar General, and with the Assistance Ministry Coordinator, will respond promptly to the complaint. In dealing with the complaint, the members of the committee will:
- Make every effort to act in a way that protects people from being harmed, including relieving an accused priest or deacon from ministerial duties when warranted by substantiated facts and/or risk of harm;
 - Comply with applicable civil reporting mandates governing sexual abuse;
 - Offer victims and their families assistance in obtaining psychological counseling and spiritual direction; and
 - Deal as openly as possible with members of the parish community while respecting the privacy of the individuals involved and in accordance with Church law governing such situations.

Preventing Sexual Misconduct

Q. What is being done to prevent sexual misconduct in the Church?

A. Every effort is made to assure that all persons ministering in the Diocese of Orange are aware of and will abide by the policies prohibiting sexual misconduct and of the procedures for dealing with incidents of sexual misconduct.

School personnel are screened for their ability to work safely with children, are provided information to help recognize and deal with issues of child sexual abuse, and are offered guidance and instruction on appropriate professional conduct with students.

All seminarians and candidates for the diaconate receive extensive evaluation and psychological assessment before entering formation. After ordination, priests and deacons receive ongoing training on maintaining the integrity of the ministerial relationship.

Every person has the right to be respected and treated with the dignity befitting a child of God. Every person is owed respect of appropriate boundaries. Every person has the right to challenge offensive and inappropriate behavior and comments. It is the responsibility of everyone to protect the safety of children, families, women and men, and to promote healing of injury with justice and mercy toward all.

**"The Light shines in the darkness and the darkness has not overcome it."
(John 1:5)**

Diocese of Orange
2811 E. Villa Real
Orange, California 92863
(714) 282-3000

Complaint Toll Free Line
1-800-364-3064



CONGREGATIO DE CULTU DIVINO ET DISCIPLINA SACRAMENTORUM

Prot. N. 899/02/S

D.nus IOANNES PETRUS LENIHAN, presbyter Dioecesis Arausicanae in California, humiliter petit dispensationem a sacro coelibatu et ab omnibus oneribus sacrae Ordinationi conexas.

SS.mus D. N. IOANNES PAULUS, Papa II,

die 28 maii 2002

habita relatione de casu a Congregatione pro Cultu Divino et Disciplina Sacramentorum, precibus annuit iuxta sequentes rationes:

1. Dispensationis Rescriptum, a competenti Ordinario oratori quamprimum notificandum ad normam n. 2:

a) *Effectum sortitur a momento notificationis;*

b) *Amplectitur inseparabiliter dispensationem a sacro coelibatu et simul amissionem status clericalis. Numquam oratori fas est duo illa elementa seiungere, seu prius accipere et alterum recusare;*

c) *Si vero orator est religiosus, Rescriptum concedit etiam dispensationem a votis;*

d) *Idemque insuper secumfert, quatenus opus sit, absolutionem a censuris.*

2. Notificatio dispensationis oratori fieri potest vel personaliter vel ab ipso Ordinario eiusve delegato aut per ecclesiasticum actuarium vel per "epistulas perscriptas" (raccomandata, certificada, enregistrée, registered, einschreiben). Ordinarius unum exemplar restituere debet rite ab oratore subsignatum ad fidem receptionis Rescripti dispensationis ac simul acceptationis eiusdem praeceptorum.

3. Notitia concessionis dispensationis adnotetur in libris baptizatorum parociae oratoris.

4. Quod attinet ad celebrationem canonici matrimonii, applicandae sunt normae quae in Codice Iuris Canonici statuuntur. Ordinarius vero curet ut res caute peragantur sine pompa vel exteriore apparatu.

5. Auctoritas ecclesiastica, cui pertinet Rescriptum oratori rite notificare, hunc enixe hortetur, ut vitam Populi Dei, ratione congruendi cum nova eius vivendi condicione, participet, aedificationem praestet et ita probum Ecclesiae filium se exhibeat. Simul autem eidem nota faciat ea quae sequuntur.

000100

a) *Presbyter dispensatus eo ipso amittit iura statui clericali propria, dignitates et officia ecclesiastica; ceteris obligationibus cum statu clericali conexas non amplius adstringitur;*